CROSS ROADS

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THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH, INC.

(Incorporated under the laws of the State of New York)

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The President's Message

Another annual meeting of the R.W.F. has gone down in history. All in all, it was a good meeting, with a very satisfactory attendance. Two new procedures were given their test in connection with the meeting. The first is the plan whereby all suggestions for new business are to be submitted to the secretary well in advance of the meeting. This plan affords the directors the opportunity to prepare an agenda for the meeting, with the result that business was transacted with the utmost of dispatch. By the same token, having suggested new business in hand early affords the directors the opportunity of acquainting themselves with such items and their implications, and thus being in a position to offer guidance to the membership when the items are presented.

The other new feature is that of the new election procedure. It is evident that the procedure was thoroughly understood by the membership. It was felt that while the number of members participating in the nominating and electing ballots was good, we should look for a much larger participation another year.

The question of a book club was discussed at length. While the specific project has been abandoned as unworkable, study is to be made of some suggestions related to the subject of books and other literature in the town and country field.

An official pin and membership card are assured for the R.W.F. These will be available in good time, one of each coming to each present and future member at no cost. The Rev. Herman Anker has secured approval of a most satisfactory design for the pin.

A resolution, presented at the meeting, calls for a memorial to Wilber and Caroline Cochel. The exact nature and extent of the memorial is under advisement. Announcement will be made just as soon as details have been arranged.

An innovation in the program this year was the evensong and meditation, with Fr. Anker leading. This feature will be continued at the conference next year.

The Rev. Max Brown did a land office business during the convention in writing a pocket-full of new R.W.F. memberships. Our apostle of pure democracy from the deep South, the Rev. Charles Hamilton, served admirably as parliamentarian for the annual meeting, and acquitted himself equally well as toastmaster at the annual banquet. Our banquet speaker, the Rev. Tollie Caution, did what everyone who knows him would expect. His was a masterful and moving address on the need for town-and-country work among the Negro population of the south, giving quite sufficient evidence of the loss to the church in consequence of a lack of such a policy in time past.

Our new first vice-president, in charge of promotion, lost no time in

getting started. That he lives 'north of the border' means little to the Rev. Lloyd Delaney, for he has a concern that the R.W.F. thrive everywhere. Since there is much work involved in setting up provincial and diocesan promotion, the Rev. Max Brown has accepted appointment to assist Lloyd. It is hoped that a third person may be added in the very near future. Even though the conference is but a month past, Lloyd has already formulated a promotional plan for all of the Canadian provinces. It is sincerely hoped that, during the coming year, the membership of the R.W.F. on both sides of the border may show an appreciable increase.

At the moment the Board members are pondering a lengthy list of items of unfinished business, and suggestions for future consideration. We shall do what we are able by mail. And what we are unable to take care of in that manner, we hope to consider at a proposed mid-winter board meeting. We shall most certainly keep all of you posted, either through the columns of CROSSROADS or some other medium.

Already consideration has been given a number of items having to do with the next annual meeting, to be held in St. Louis. There may be some minor changes in schedule. These change should be beneficial. A top flight speaker for the banquet is being sought. We shall seek out a fit person to continue the meditations on the high level established by Herman Anker.

While writing you about the annual meeting and related matters, I am keenly aware of the fact that the annual meeting is not the R.W.F. Being, in a sense, the children of dispersion, the R.W.F. is where each one of us is. And the R.W.F. is good or bad, not because of any action by the board or the annual meeting, but by our own. May God bless each one of you, wherever you are, as you lend yourself to the reality of fellowship which, while transcending the local scene, also blesses it through our sharing with one another.

James Ethan Allen

Bishop I. P. Johnson wrote: "We can approach the holiness of God without arrogance only as we are conscious of the sins that keep us from knowing him as he is revealed in the person of Jesus Christ. The self-seeking person who thinks to cultivate the majesty of God by assuming his own importance will find himself guilty only of colossal impertinence. God is a person who is tenderly compassionate toward penitent sinners, but who declines to be the subject of patronage on the part of his creatures, no matter how important these creatures may fancy themselves to be. The best educated men are those who are more conscious of the limited character of their education and the saintliest of men have ever been those who were most profoundly conscious of their own shortcomings. We may approach God only as we acknowledge our weakness in the presence of his glory."

MEDITATIONS:

The Door, The Nave, The Altar

Prayer: Thou, O Christ, art in the midst of us — and we are called by thy name. The Spirit of the Lord filleth the whole world — O come let us adore Him.

O Living Christ, make us conscious now of thy healing nearness. Touch our eyes that we may see Thee; open our ears that we may hear thy voice; enter our hearts that we may know thy love; overshadow our souls and bodies with thy presence that we may partake of thy strength, thy love and thy healing life.

—oOo—

The Door: In your minds go and stand at the door of your church. It may be large and gracious, it may be small and beaten up, but there it is, the door of your church. The Bishop knocked at that door when it was dedicated. In a recent service in Chicago, I remember the blows of the hammer echoing through our Cathedral, I think of the doors of the medieval churches and cathedrals opening as a refuge and sanctuary for desperate men, and with my memory still fresh of England, I think of the great west doors of Canterbury and Westminster where the words "lift up your hearts, O you everlasting doors" come to mind.

Here is our place and I ask you to think back to your Institution, to your ordination, to your vows, of the time you were struggling to find your vocation, of the time you went into church alone as a boy and, finally, think of our Lord saying "Go, go into all the world."

This, where you now stand, is your world. When we pray "Thy Kingdom come on Earth" it must mean that particular area where I am, as I stand at the door of my church. I stand on that portion of the earth committed to my pastoral care. As you look out, many pass by the door, many seek other churches and neglect this; perhaps all too few enter in by this door, but some do . . . more could, that we know. It was heartening to hear the British clergy talk of their parishes of 5,000 or 20,000, meaning that all souls within the parish boundary were their charge, and I especially point to the words of Bishop Bayne at the General Convention: "I was not ordained to be, and I do not choose to be, an executive of a small group of like-minded people. Either ordination is no less than to the whole church of God, which is what it says it is, or else it is blasphemy. If it is the former, then the ecumenical task is inescapable. For, until the church on earth acts in accordance with what she really is in the mind of Christ, she is only a shadow church, and we, shadow of shadows." It is true, we are a minority in many places; we

These are the meditations led by the Rev. Herman Anker at Christ Church Cathedral, Springfield, Mass., in October, 1955, during the Episcopal Conference on Town-Country. This was a most worthwhile addition to the Conference program and, if possible, we will try and give the gist of them to you each year.

cannot, in good faith, claim what the British clergy can, but here we stand on the steps of our church and we face our earth. Behind us is our church, a symbol of all of man's history, a symbol of all of God's mighty acts and so we look out. Thus far has the history of the world and of Christianity come — down to me. What happens on this portion of earth from now on is what will happen through me. This awful, unbearable responsibility is ours. It would be awful but for the fact that it is not we who are to accomplish what God wills, but rather that God, through us, may have His way. And I refer you especially to the charge at the time of your ordination which reads:

> "Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well to show yourselves dutiful and thankful unto that Lord, who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scripture, and in framing the manners both of yourselves, and of them that specially pertain unto you according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

So we stand at the door of the church, surveying our earth where we are. By what means, by what circumstances we have been brought there, is of God's doing — this, we must believe. The conditions under which we labor, the size of the town, the number of people, the shape of the building, the kind of climate are the circumstances which God has placed before us for our ministry. These we must all accept as God's place for us. And now, by His grace, we hope that "Thy will be done on my Earth" which I see from the doorway of my church, that Thy will may be done on my Earth and it is in Heaven. (Closing prayer — Page 33, Prayers New and Old)

The Nave: Now we go inside into the nave. Remember always, this is the reason for the church, for it is the gathering place of the Holy People of God, the meeting place for the Body of Christ. A church is not built to house an idol, but to be the gathering place of the Body of Christ. So then, in your mind's eye, stand amongst them. These souls committed to your pastoral care, and look at them through Christ's eyes, look at them. Christ said, "I, if I be lifted up, will draw all men unto me." Here they are, look to their needs and look to your need to lift Him up for them to see, and lift them up for His to see their needs.

Again, it does not matter whether your nave is beautifully fashioned with Gothic arches, modern and clean-cut, or just a building. This is

a place where the Body of Christ, in your hometown, gathers to act like the Body of Christ. This, then, is where we are. Here are my people, my parish. It is right to say *my* people in the sense that God has entrusted them to my shepherding. This is the Body of Christ, this is It, the extension into time and space in physical expression of the Body of Christ. How does the Body of Christ feel? We Christians should be able to say: touch us. How does the Body of Christ act? We should be able to say: watch us. How does the Body of Christ live? We ought to be able to say: look at us. How does the Body of Christ speak? We ought to be able to say: listen to us. We, then, are called to love them and help them know God's love for them.

But how we are tempted to use them! We begin to think of numbers, of outward show, of urging this or that program upon them and why do we do this? Are we not sometimes using them to make a good record for the Bishop or for the vestry of the next step up the line to see? We are called to love people and use things for the Glory of God and the peoples' welfare. Do we find ourselves loving things even though they are used for good purposes? The many activities, the programs, the choir, the guild, the fund raising, new buildings, a new chalice, new vestments. We have often heard ourselves commenting on the fact that people who give memorials may be doing so for the glory of their families or themselves, rather than for God's Glory. But if we look to our own selves, do we not revel and delight in services of dedication, saying to ourselves, "look what I have got", "look what has been given because I am here to ask for it."

Here they are around us in the nave; are we loving them and see them as Christ sees them, or are we using them to get what we want? Are we using them as stepping stones for the so-called 'fields of greater opportunity'?

We are called upon to love them even though they are unlovable. Here in the nave, here in the Body of Christ, is possibly the only place where they may ever know love. The more unlovable they are, the more they need it, remembering always that love is the one commodity that increases upon being spent. As I left Father Schleuter after being his curate for my first parish, he said to me 'govern them, but lift them up forever.' Yes, forever lift them up to God's view, lift them up to God's love and lift them up in prayer always.

Thou Brother Priest, who countest less
The measure of our sinfulness
Than the broad reach of our desire
Touch Thou my life with fire.
Visit my heart with any pain
So be it to my people's gain:
Brother, Thou knowest all my need
To be their priest indeed.
Let them not suffer any loss
For sin of mine: of every cross

Thou layest on them, let them bear
Only the lighter share.
If they have sinned yet lay Thine Hand
On me, who at the Altar stand
Ah! Thou who tendest this poor vine,
Tread out the grapes, and all the Wine
Be theirs and Thine.

The Altar, Pulpit and Lectern:

Here is where all the door and the nave demands of us becomes possible, because here Christ is using us. Again, place yourself at your altar, and think of the time when we have seen before us evidences of devotion greater and beyond anything of ours. When we suddenly look down upon a rapt face or trembling hands; or think of the day when you have a sick headache and you feel cold, and you see the devotion of the congregation — then He is there for them, not you. Again, think of communion time (I am sure you do as I do often) as you bring to the altar what you have seen at the door and in the homes, in the hospital, in the street and as you have lived with them and as you have been amongst the Body of Christ in the nave — at the altar, here is their hope and their life and their power. You go along the rail, the Body of our Lord . . . . God help you, Mary; God strengthen you, Jim: God help you, Peter; God give you patience, strengthen your faith; your silent prayers go up for them: and you pray: draw hatred from their lives, cheer them, encourage them, help them to live, act and speak, help them to be what they are, be Holy People of Almighty God. Here at the altar, at the pulpit, at the lectern, at the prayer desk — here everything else we do makes sense. And here, even the mail, the mimeograph, the files, the cards, the lists, the paper, the committees, the meetings, here it all can have a reason. Here it can be transfigured to be used by Him, or here it *must* be winnowed or ruthlessly excised.

Here, then, is the heart of the parish, just as the hearth of the home is the heart of the house, so the altar is the hearth of the church. As someone has said, the church is an altar with a roof over it. This has meaning if it means: here is where the Holy People of God assemble to receive power. This is not the throne of a prelate, but an anvil upon which the whole armor of God is beaten out.

We all know what sand hogs are . . . those men who drill in the dark, in the dirt, in the filth and the heat under a river in a tunnel. They know they are heading for the light and fresh air, building behind them a clear passage. As we stand at the altar, we lead the Holy People, the Body of Christ, from the 'darkness which comprehendeth not', from the dark tunnel of sin and corruption, fear and anger into the light. We, at the altar, stand facing the light. We know the way . . . we must or else, what in God's name, are we doing up there? I remember the horrible words which Father Gavin used to describe clergy who did not believe in what they were doing. He described it as messing up some vestments.

Unless we know by prayer, what are we doing? Messing up vestments for the Altar Guild to clean up! We know the Way. We know it is Truth. At the altar, our backs are to the people because with them we face the light, pushing ever forward to the healing light of Christ. In the lectern, we face the people to proclaim the Way. In the pulpit, we face the people to bear witness to the Way, the Truth and the Light. At the altar, we face, with them, the Light. Here at the altar we know why; we know what He would have us be about.

From looking around us in the nave, we now look forward into the Light at the altar.

Closing Prayer:

Fix Thou our steps, O Lord, that we stagger not at the uneven motions of the world, but go steadily on our way, neither censuring our journey by the weather we meet nor turning aside for anything that may befall us. Amen.

New Members

Rev. George W. Bersch, Nashotah, Wis.
Rev. John G. Hay, Box E, Virginia City, Wis.
Rev. J. D. Riley, 110 N. 10th St., Payette, Idaho
Rev. Mac R. Stanley, Box 801, Florence, Ariz.
Rev. James R. Gundrum, 120 South 16th, Denison, Iowa
Rev. Walter Mycoff, Box 188, Sisterville, West Va.
Rev. John A. Phillips, The Vicarage, Hulls Grove, Maine
Rev. Mason Wilson, Box 731, Woods Hole, Mass .
Rev. James L. Jenkins, Pine Island, Minn.
Rev. Bernard Jennings, Smithsburg, Md.
Rev. Tollie L. Caution, 281 4th Ave., N. Y. C.
Miss Mary Bigelow, Box 253, Battle Mountain, Nev.
Rev. Elliott Sorge, Box 89, Oakes, N. Dak.
Rev. Wm. E. Rasche, Emmanuel Church, Chatham, Va.
Mr. George Pierce, V. T. S., Alexandria, Va.
Rev. Canon Ahab Spence, Box 48, Paynton, Sask., Canada
Rev. John A. Salter, R. R. 5, Smiths Falls, Ontario, Can.
Rev. J. A. T. Elliott, Ashton, Ontario, Can.
Rev. F. M. Sanger-Davies, Box 206, Spirit River, Alta., Can.
Rev. Edwin Allsopp, Clayton, Ontario, Can.
Rev. Derek S. Salter, Box 79, Chase, B. C., Can.
Rev. L. Flowers, Strasbourg, Sask., Can.
Rev. K. Vickers, Craik, Sask., Canada
Rev. B. Hodson, Lumsden, Sask., Canada

Green Cement
or
Get Thee Behind Me

Perusal of a recent issue of CROSSROADS left one reader with a vague impression that the compost heap may be replacing the Mother Hubbard as a symbol of the missionary's intrepidity.

A glance at the map convinces the uninitiate that there is probably no more rural missionary field than the inter-mountain west. The initiate suspects that there is probably none less fertile. Surely a fair land for the new approach, via the compost heap, to the missionary field. Thoughtfully, the reader donned some Seven-League Boots and stepped off the fifty miles (at a sedate 60 m.p.h.) to have a look at the new rectory in a cattle-ranch county seat . . . and, more specifically, the outlying compost heap possibilities.

The young Rector and his Bride were reveling in the lovely, modern simplicity of the place. Happily they pointed out niceties of detail from the garbage disposal unit to the trash burner.

"Of course, we'll have to do some landscaping," explained the young Rector, eagerly leading the way into a yard still cluttered with building trash. "Here, I think we'll do a paving job," he said, dreamily surveying the hillside rock-pile that was the backyard. "Green cement!" he added firmly, glad to have it settled.

"Are you going to build the compost heap in the front yard?", asked the Reader.

"Compost heap?"

"Yes!" The Reader whipped a copy of CROSSROADS out of a capacious pocket like an old-fashioned gun-slinger on a western Saturday night. Four willow leaves, a handful of crested wheat seed and a sprig of white sage, also a small chunk of mica-flecked rock, fell out. "Due to start your compost heap," muttered the Reader, kicking the debris into a little pile, and opening the magazine.

Rapidly the young Rector scanned the paragraphs. His Bride looking over his shoulder, suddenly wailed. "Does this mean I can't use that beautiful garbage disposal unit? Do I have to give up frozen and canned food just for the sake of garbage?"

"Not for the sake of garbage," reprimanded the Reader sternly. "For your husband's sake! Do you want it said he failed because you refused to do your part in building a compost heap?"

"I suppose we could blast," said the Rector, eyeing the rock pile. "I could get a permit from the city and a contractor and we could do the whole job at once," he muttered, still reading. "Holes for the

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This is, obviously, a free-will offering from some person who has been reading Harry Blamires' **The Devil's Hunting-Ground** or **Cold War in Hell.** Whoever it may be, we wish him well and hope that he or she continues to read our sheet and get his or her dander up!

trees and a pit for the heap, that is . . . wonder why they call it a 'heap' when you're supposed to put it in a hole. Says height of the heap may vary, too . . ."

"Possibly according to whether you're high church or low church," the Reader offered helpfully.

"But what'll I use that nice trash burner for, if the compost heap is going to be thirty percent paper?" his Bride was protesting again.

"Who'd ever have dreamed a Maple would be a sneak thief!" exclaimed the Rector, ignoring her. "You have to keep the heap weeded or the weeds eat the 'goodness' out of it, yet evergreen leaves are too good for it . . . won't rot," he explained for his Bride.

"If you think for a second that I'm going to have little separate piles of garbage and leaves and old papers and grass cuttings and weeds, stacked around the yard until you get around to measuring them and laying them out in half inch layers . . . " The Bride was still reading over his shoulder and there were storm warnings in her eyes.

"You know," mused the Rector, "You may have something . . . the idea of the compost heap replacing the Mother Hubbard as a missionary symbol. Seems to take all kinds, a lot of mixing and curing, and plenty of time to make a good compost heap. It says here, 'There are two approaches to a compost heap.'"

"Upwind and downwind," agreed his Bride sweetly.

The Reader was staring with a kind of fascinated regret at the rock-bound hillside yard. The magnitude of some of the sacrifices required of rural preachers had just come home to him. He drove home in a deep study, punctuated at intervals by an admiring ejaculation: "Green cement!"

On the Cover

The distinguished covey of Christians on the cover is the delegation from the Church to the Canterbury Town-Country sessions during the summer of 1955. In the left-to-right order they are: Fessenden A. Nichols, Christ Church, Suffern, N. Y.; John C. Worrell, St. George's Church, Dallas, Texas; Fred C. Yerkes, Jr., archdeacon, Jacksonville, Fla.; Mrs. John A. Baden, Monkton, Md.; Dargan Butt, Seabury-Western Seminary; Bishop Frank A. Rhea, Idaho; Arthur W. Leaker, St. Paul's Church, Ashland, N. H.; Mrs. W. Francis Allison, Montrose, Pa.; Herman C. Anker, Calvary Church, Lombard, Ill.; W. Francis Allison, St. Paul's Church, Montrose, Pa.; Norman F. Kenzie, Michigan State College, Lansing, Mich. and John A. Baden, My Lady's Manor, Monkton, Md.

Social Science In Training Rural Ministers

(Part One)

By
Dr. Samuel W. Blizzard

The plan of this address is to let practicing rural clergymen in the parish speak for themselves. The speaker is playing the role of a reporter interpreter, and commentator. As a reporter he will transmit to you by summary and quotation the way that rural ministers in 1955 see their task as well as the problems they face and the possibilities they envision as they seek to carry out a mission in town and country. Three hundred and forty four (344) ministers will be speaking to you. The ministers who speak to you have participated as one group of informants in an action research project designed to help improve the training prospective ministers receive. It is being conducted under the auspices of the Russell Sage Foundation and Union Theological Seminary (New York) with the cooperation of four other seminaries; The Protestant Episcopal Seminary, Alexandria Virginia; The Louisville Presbyterian Seminary, Louisville, Kentucky; The School of Religion (Disciples), Butler University, Indianapolis, Indiana and Garrett Biblical Institute, Evanston, Illinois. The Department of the Town and Country Church and the Department of the Urban Church of the National Council of Churches are also cooperatives.

Nearly 1500 Protestant Parish ministers have cooperated in the project as informants. The 344 who speak to you today constitute the Rural panel that was selected as representative of ministers in the American countryside by the Secretaries of the Rural Church in boards of missions of twenty Protestant denominations. There were 516 ministers nominated for co operation in this panel. Two-thirds (or 344) furnished the project with confidential information on how they saw themselves, how they functioned as Protestant parish ministers, and how they evaluated their theological education. The time available in this address will permit only a partial reporting of the information made available by the rural panel of informants. The questionnaire through which the information was secured contained thirteen legal-size pages. To present a complete report at this time is not possible. From the rural ministers that speak to you now, we received nearly 4,500 pages of documentation.

Let me review for you something of the background of rural ministers you will be hearing. As regards age they range from 20 to 74 years. The model group was between 35 and 39 years of age. They are family men with 80 per cent having two or more children.

These men represent the whole gamut of experience in the rural ministry. They are ministering to churches in every geographic region in the United States. Slightly more than half serve two or more rural churches. Almost

Presented at the National Convocation of Town-Country in Springfield, October, 1955. Dr. Blizzard of Penn State makes a preliminary report on a vast research project. It will be presented in two parts.

all of these men are the only clergymen in the parish. Half of them have no lay professional workers (religious educators, musicians, etc.) helping them who are remuneratively employed. Less than ten per cent have one or more full-time lay professional staff members. Eight out of nine do their own stenographic work. Most of the churches have only part-time maintenance and janitorial workers. In other words, nine out of ten of these ministers are the only paid workers in these churches. The average number of church members to which each ministers, is slightly less than 200. Two-thirds of the parishes have less than 200 in the Sunday School. The most typical local parish budget is between $5,000 and $7,500. The typical benevolence (or non-local) budget is less than $2,000.

The ministers represent a variety of educational backgrounds. A few (15 per cent) have no college degree and fewer still have a Ph. D. Incidentally, five per cent have Bachelors of Science in Agriculture. In all, 85 per cent have undergraduate degrees, principally the B. A. About 20 per cent have college vocational majors in education, agriculture, engineering, and the like. Sixteen per cent majored in social science, and seven per cent in science, but the largest group (44 per cent) majored in the humanities (including history).

Seven out of nine of these rural men who speak to you graduated from a seminary. More than 80 seminaries are represented by these men and women. Seventy-three per cent went to seminaries accredited by the American Association of Theological Schools. Two-thirds of them did all their B. D. work at one seminary. Three quarters of them majored in the traditional seminary discipline (Bible, church history, and theology), and one quarter majored in practical theology. They represent a cross-section of rural ministers who are theologically trained in America.

Changing Rural Clergy Roles

Recent developments in American culture and community life high-light the increasing complexity of social life in the United States. The whole fabric and social structure of our society is being rewoven, and new patterns of life are being established. The rapid shift that has been made from the life of the village and the countryside to the urbanized mass society is an increasingly important social fact for the Protestant Church and its clergy. Since the world of culture and community life has changed, the social situation in which the Protestant minister lives and serves has also changed. Clergymen being trained in Protestant seminaries in the current decade walk out to face a different world than did those of a previous generation. Therefore, the parish minister must re-examine the way he functions, the roles he plays, and the methods he uses to make the theology of the church meaningful in terms of the problems and aspirations of the people he serves.

Many rural clergymen have adjusted their ways of ministering so that the Gospel is meaningful in mid-century American rural life. This convocation is a gathering of the concerned and a witness to the changing roles that rural ministers are playing in the town and country. At the same time there are ministers who go right on doing what rural clergymen have always

done, what they used to do before agriculture became a commercial endeavor rather than a subsistence enterprise. Some rural ministers conceive their work in the same way now that their predecessors in the profession did before hybrid vigor in crops and animals and mechanization became an accepted part of farming. There are rural ministers whose parish practice is no different than it was before the days of telephones, radios and television, or automobiles, trucks, and airplanes. To be a practitioner of religion in present day rural America is to respond to a more complex and complicated culture than the rural culture of half a century or more ago that we so frequently romanticize.

American rural life and culture, as it changes, is depending more and more on professional leadership for community services and agencies. Since the turn of the century a new group of professionals has become important in the rural community. Half a century ago farmers got advice about crops and live stock from their neighbors. As disease problems threatened the farm enterprise and as management and marketing became more important in the increasingly complex agricultural economy, the county agent has increasingly become an important source of information and an advisor on farm problems and production methods. The home demonstration worker helps with food, nutrition and clothing problems now, whereas advice was formerly available mostly from relatives and neighbors or the local seamstress. The extension specialist from the agricultural college supplements the work of the local county professionals. Field men now play an important role in the way that cooperatives serve rural people. Paid employees who are highly trained in agricultural production and economics represent the interests of farmers through lobbying for legislation and witnessing at market hearings. Conservationists, foresters, and other new professional leaders in American rural life could be cited.

The roles of traditional professional leaders have also been re-defined in response to the new rural society in America. The medical doctor of horse and buggy days was more of a general practitioner than current medical knowledge or patient expectation permits. Lawyers in county seat towns now tend to specialize and refer clients to professional colleagues who have "dealt with this or that type of case." They tend to play the role of the confident less than their predecessors in the profession did two or more generations ago. Both the physician and the lawyer are more business-like and increasingly their offices have a professional atmosphere. The newer role definition of the rural lawyer and doctor conflict with older more traditional definitions of their role. As a result role ambiguities are quite evident.

The increasing complexity of American rural culture has also resulted in a further specialization in the expectancies that rural people have of the minister. In the past in the culture of the agrarian areas of America, the roles of the clergyman have been generalized rather than specific, relatively unstructured, and informal. More and more the role definitions of ministers in the metropolitan, industrial culture has permeated the rural areas. In urban areas the roles a minister is expected to play are specialized, are more

formalized, and are more highly structured by supporting institutional means and norms. The officers of a city church who are lawyers, doctors, educators and businessmen will have a different conception of the minister from that of rural church officers who are farmers and people who serve farmers needs. In the city some roles that the minister would perform in a less specialized culture have been taken over by lay leaders and employees of the church. The minister, regardless of how specialized the expectations of the congregation, must still understand that people expect him to be their religious leader. His basic function as a minister of the Gospel remains even though the roles he plays may be highly specialized. As these trends become a part of rural church life ministers will want to adjust to them.

Traditionally, in the rural areas, and particularly in the pre-dominately agrarian areas of the South, the minister has been known as a "preacher." Among the rural protestants of German ethnic origin, the most prevalent word used to refer to ministers is "pastor." The term "parsonage" is still widely used but the infrequent use of the term "parson" may reflect the changing image that rural parishioners have of the minister. This type of nomenclature implies a role that has specificity and that has tended to be formally defined. The definition of good behavior of Fifth Avenue, New York differs from that of good behavior in a county seat town. Even though the rural minister may have carried out his functions by playing several other roles, they are not as formalized and have not been given legitimate status. He may be a counsellor, liturgist, organizer, administrator or teacher, but these roles tend to be performed without formal designation. As the rural areas are influenced by urbanization forces, there is a tendency for other roles to be formalized. This is particularly apparent in the larger parish plan. The acceptance of the larger parish plan and a diversified ministry depends to a large degree on the willingness of parishioners to accept the specialized roles played by several ministers. For example, a minister whose specialization is in religious education or youth organization may join another minister who does the preaching.

These facts and others reveal the increasing role ambiguity regarding the rural minister. However, the role expectancies that parishioners have of the rural minister show only one side of the picture. The other side is the self-image that the minister has. He also holds a definition of the roles he expects to play. The research being reported was designed for a clarification of the minister's self-picture. The informants in this research were asked to list the essential types of work which make up their job as a minister. They rated these in order of importance. Rural ministers tend to think more frequently of their personal religious living and their participation in the total mission of the church through evangelism as being their most important job than do urban ministers. Among the specialized roles, some phase of preaching was thought to be most important by nearly half (47 per cent) of the clergymen. The pastoral role was rated second, but it was mentioned only one-third as frequently as preaching. The priestly (or liturgical) role was mentioned about half as often as being a pastor. The administrative, organizational and teaching roles were rated as most im-

portant very infrequently. Taking a total look at the six major role image in terms of importance, as seen by the minister, the organizational an administrative roles were thought to be least important. The preaching an pastoral roles were thought to be most important. The priestly and teachin roles were in the middle ranges.

There is considerable ambiguity regarding the way in which the variou roles are to be played. For example, a sizeable group rated the pastora office as both most important and least important. Back of this indecisiv view of the pastor role is a conflict between those who visualize themselv as counsellors and those who think of this office principally as calling o parishioners. Calling, when rated low, is conceived as rather routi socializing, whereas the counselling approach involves the cure of sou and a therapeutic concern for parishioners. There is evidence that th counselling view is of increasing importance and is an evolving role e pectancy for rural ministers.

Parish minister informants were also asked about their sense of bein effective and their feeling of enjoyment in performing the six roles. Th effective-enjoyment evaluation pattern was related to the sense of importan attached to the roles. The preaching and pastoral roles rated as most in portant were also thought to be most effectively done and most enjoye However, the priestly and administrative roles were seen as least enjoyab and as being least effectively carried out. Teaching and organizational wo were in between the others in effectiveness and enjoymnt.

Evaluation of Pre-theological Studies

The pre-theological studies in an undergraduate college are the academ foundation on which the seminary training is built. Traditionally th humanities have received priority. Nineteen out of twenty rural ministe agree that languages, literature, philosophy and history are valuab in preparation for the parish ministry. A like number would speak of th value of the pre-theological preparation in the social sciences. The scienc (chemistry, biology, and mathematics) are felt to be less valuable than th humanities and the social sciences since only three out of four ministe rated these studies as valuable in their ministry. In short, practicing rur ministers strongly affirm the value of the humanities and the social scienc as preparation for parish work. It is significant that the social sciences preparation for parish work are equated by practicing with the humaniti

The 344 rural ministers who speak to you were asked to rate these pr theological studies as to the adequacy of the training. A three point sca was used: very sufficient, sufficient, or insufficient. They reported th their training in the humanities was most adequate and their social scien training was least adequate. More than half felt that the backgroun training in the social sciences that they received in college was insufficient The value that they attach to social science as a part of pre-theologica studies would seem to indicate the need for more adequate offerings an requirements in sociology, psychology and anthropology.

It is sometimes advocated that ministers who anticipate work with specia groups should be trained for a better understanding through undergraduat

udy in a college of agriculture, education, or engineering. The evaluation nat the rural ministers give of this proposal is not decisive. Parish minister nformants whose undergrauate training was in a college of agriculture, ngineering, business or education were asked if they would recommend nat other pre-ministerial students select "this type of college." Slightly nore than half of those whose training was in a specific vocational major agriculture, engineering, etc.) would recommend it to others for its value n preparation for the ministry. Many felt the value of an agricultural, usiness, or other vocational major had been over rated.

(*To be continued*)

—oOo—

H. L. Mencken wrote: "The man who boasts that he habitually tells he truth is simply a man with no respect for it. It is not a thing to e thrown about loosely like small change; it is something to be cherished nd hoarded and disbursed only when absolutely necessary. The smallest tom of truth represents some man's bitter toil and agony; for every onderable chunk of it, there is a brave truth-seeker's grave upon some onely ash-dump and a soul roasting in Hell."

HERE AND THERE

The Rev. Herschel G. Miller of Enosburg Falls, Vt., has succeeded Phil teinmetz as director of the Parish Training Program in New England;

Louise Hatch has joined the staff of the Western Extension Center, N.T.C.C.I., as associate in Christian Education and, also, to do a special esearch project in geriatrics in town-and-country. Louise has been assistant o the director of Roanridge;

We were surprised, and delighted, to see that at the Ashfield parishes, where Phil Steinmetz leads a kind of "schizy" but happy life being both Congregationalist and Episcopalian (and always a Christian), he has a Forward Movement pamphlet rack, well-stocked, set up in the Post Office . . since he represents the total Christian movement in that lovely Western Massachusetts town, he speaks for the entire community;

Dick Shackell, at Willows, California, puts out his parish service bulletin vith stage directions—i. e. stand, sit, kneel—which surely must be helpful o persons who are not acquainted with our manner of worship;

Dick Comfort reports from his new job as secretary of the Town-Country Division of the National Council of Churches that he is not, exactly, squared-away" since his motivation is predominately circular.

Across the Copy Desk

Incidental intelligence, gleaned from the book, *The Shepherd and H Flock* by the Rt. Rev. Cornelius J. Holland, Roman Catholic pastor i Pawtucket, R. I., is the following:

"The pastoral office in the Catholic Church came into existence, as were, by accident, as a result of the spread of the Faith into the rural di tricts of lands where it had already become well established in large citie As early as the third century scattered Catholics in remote regions beg to appeal for spiritual leadership; and in the next century, as the Fai continued to make inroads among the pagans, the calls became so numero and insistent as to make it necessary to send bishops to administer to the These bishops were known as *corepiscopoi,* i. e. country bishops, who we not supposed to be on the same hierarchical level as the city bishops. B it was found that such subordinate rank was not acceptable to many them who persisted in exercising all episcopal functions, even the ordainin of candidates to the priesthood. Such disorders developed from this situati that gradually all the *corepiscopoi* were withdrawn, and priests from who all semblance of the episcopal office had been withheld were sent to ta their places. These priests were known as periodentae, and they are th forerunners of pastors as we know them today."

—oOo—

Speaking of Roman Catholics, we envy that Church's publishing firm who get out the Image Books, in conjunction with Doubleday. These boo are paper backs of some 300 to 500 pages which sell for 75c to $1.25. Sor of the titles are *Diary of a Country Priest, the Encyclicals of Pope Leo IXt* works by G. K. Chesterton, etc. We say we envy them since we often g but 90 to 100 pages of reading for four times the price.

—oOo—

In 1954, St. Michael's Mission, Alturas, Cal., was administratively plac under the jurisdiction of Eastern Oregon although, geographically, it is a hidden 'pocket' of the Diocese of Sacramento. At that time, followi the work of two Rural Field Training Students, David St. George (E.T.S and Elliott Lindsley (G.T.S.), the Rev. Dr. H. N. Tragitt, Jr., vicar Lakeview, Ore., went to Alturas as vicar. The field was made one of t demonstration projects of the Division of Town and Country. On D 12th, we joined the bishops of both Sacramento and Eastern Oregon, a our fellow clergy, at the dedication service of the new St. Michael's. Und Trag's leadership, in the past months, the communicant list has jumpe from 35 to 78, with a class of 22 being confirmed the night prior to th dedication. It's a lovely, functional church which will be a center in small, cattle-ranch town. Congratulations to all.

—oOo—

At the December meeting of the National Council, Dr. Wm. G. Wright director of the Home Department, made the following report on the wor

our twelve domestic missionary districts: "From 1945-55, there has been increase of 6.2 per cent in the number of clergy resident in these districts, against a 14.2 per cent increase in clergy in the Church at large. Baptized rsons in domestic missionary districts have increased 48.7 per cent; in e whole Church, by 28 per cent. Number of confirmed persons increased 45 per cent in domestic missionary districts; national increase was 15 per nt. Church school enrollment in domestic missionary districts increased 106 per cent, in whole Church, by 71 per cent. Number of parishes in mestic missionary districts increased by 43 per cent, number of missions creased by 20 per cent. Increase in total number of churches and missions the Church at large was 1.2 per cent.

From 1945-55, total monetary contribution for all purposes has increased .2 per cent in domestic missionary districts; in the whole Church, increase as 125 per cent. In 1945, 29.2 per cent of money spent in domestic mis-onary districts came from the National Council; in 1955 only 14.7 per nt of this money came from National Council appropriations.

——————oOo——————

The little lady of the house, by way of punishment for a minor mis-emeanor, was compelled to eat her dinner alone at a small table in the rner of the dining room. The rest of the family paid no attention to er until they heard her audibly delivering grace over her own repast ith these words: "I thank Thee, Lord, for preparing a table before me . the presence of mine enemies!"

——————oOo——————

Bishop Stephen Bayne once wrote: "The next time anybody says to e 'I don't see much point to Lent' I will tell him what I really think – that no one but a spiritual moron can fail to read the signs of the mes. We are perishing from fatty degeneration of our principles be-use we have grown soft in our failure to discipline ourselves and to alize that the cult of violence is the cult of the week. It is vigilant dis-pline alone which keeps men moving forward — the discipline of men nd women who have sense enough to know that Church is more im-rtant than golf; and duty is more commanding than appetite; and eedom is better than the pleasant and perpetual tyranny of bad habits nd a lazy mind . . . . This painless rehearsing of conventional prejudices nce or twice a year, which passes for religion — it is not that tepid stuff hich will answer the dynamic violence of our world. It will be men nd women of principle. God-fearing, disciplined, sober, masters of them-lves, who know and have tested the temptations of the human spirit, ho have gone through the wilderness with Christ and have come out ith Him free and strong enough to be gentle — It will be those people nly who will still be able to bear the tasks of the new world. They will e the people who, year by year, go into the wilderness of their own lves and their society with Christ, and find the first things again, and e the true values and what they cost and dedicate themselves anew to he imitation of Christ."

The Cochel Resolution

Whereas, Wilber and Caroline Cochel were for many years devoted and consecrated Church people and,
Whereas, Wilber and Carolina Cochel had caught a vision of the needs of the Episcopal Church for a trained town-and-country leadership, both clerical and lay, and,
Whereas, they implemented their vision through their contribution of extensive holdings, in wise counsel and personal service and,
Whereas, through the succeeding years until the time of their death, they evidenced continued concern that their gifts, and the National Town and Country Church Institute, which came into being in consequence, might fulfill their highest hopes;
Now, therefore, be it resolved:
That we the members of the Rural Workers' Fellowship of the Episcopal Church, assembled in Annual Meeting in Springfield, Mass., on Wednesday, October 18, 1955, record our profound gratitude for their unique gifts to the Church, in vision, service and material substance;

And be it further resolved:
That the members of the Rural Workers' Fellowship erect, in due time, at Roanridge, a lasting memorial to Wilber and Caroline Cochel as an expression of our affection and esteem;

And be it further resolved:
That a copy of this Resolution be sent to the Division of Town and Country, through its Executive Secretary; which Division has labored unceasingly in the development of the resulting training center;

And be it further resolved:
That a copy of this Resolution be printed in CROSSROADS, the official publication of the Rural Workers' Fellowship, and in other Church periodicals, at the discretion of the Board of Directors.

James Ethan Allen
W. Francis Allison

Kierkegaard said: "The most cleverly calculating and daring plan for transforming the world is subject to the principle that it becomes great or not great by virtue of the result. But the simple and loyal resolution of an obscure human being embodies the principle that the plan itself is higher than any result, that its greatness is not dependent upon the result."

—oOo—

Thomas Mann, in Death in Venice, wrote: "To be poised against fatality to meet adverse conditions gracefully, is more than simple endurance; it is an act of aggression, a positive triumph."

The Town Meeting

Dear Bill:

I'd like to reply to your foolish friend, Carl T. Onster, whose old-fashioned point-of-view appears on page 9 of CROSSROADS for November, 1955. Apparently he has not lived long enough to realize that man is not the measure of all things and cannot be happy without getting his feet on the bare ground. There is more truth than poetry in the old story of Atlas, which Carl has probably never read in his preoccupation with machinery.

When he speaks about the trend toward the city he is, of course, talking about the last generation and not the next one. If he looks around the edges of the sink in which he apparently lives instead of peering down the drain of the past, he will see that people are moving out into the country and living there rather than in the city. And that goes not only for the idle and retired but for the factory worker and business man. The shortsightedness of his point-of-view is appaling.

Imagine anyone thinking that because you have irrigation you don't need rain! Where does he think the water comes from that flows in the ditches? I suppose he thinks you don't need rain in the city because there is plenty of water in the bathroom. Quite a few people found out that not only water leaking through the roof comes from rain, but also that in the pipes. Man may shift the flow of water a bit, but he still needs rain and snow in the mountains if he is to raise crops on the land, irrigated or not.

As for his gratuitous assumption that rural ministers are primitive and not very bright, the only suggestion I have for such a pathetic ignoramus is that he try to hold up his end of a conversation with some of the farmers who make milk in this town and know more politics and economics than most business men and as much religion as many successful big city parsons!

I'd like to meet Carl some day. We could have a lively conversation.

Your friend,
Philip Humason Steinmetz

Dear Bill:

I was certainly interested in that letter from Mr. Carl T. Onster. It's good to have a layman show so much interest.

I'd like to ask him just one question though: if he thinks that twentieth century Americans have liberated themselves from the country, from agriculture, from rain, to the extent that man "never has to set his foot on mud or dirt" in the city, how does he account for the increased numbers of golf courses and country clubs and garden clubs which are springing up all over the place? Does something in man require a return to the earth, even though we try to liberate ourselves from it?

Sincerely,
Helen Philbrick

Dear Bill:

What does this guy Onster mean by CROSSROADS "romanticising

life in the country?" He must think that the rural clergy are the ones who write the glamour articles in the magazines; the "How to do its", that all sound so easy. It doesn't seem to me that there's much romanticism involved when you know that your parishioners are rolling out of bed before sunrise these winter mornings, grabbing a cup of coffee too hot to drink, grinding the starter on a car that won't start, skidding to a train on ice that hasn't been sanded yet because it is too early — all in order to keep a job in the city so that they can come back and live over night in the country. That is just what the town-and-country minister knows about his commuting neighbors — who are making up an increasing number of his parishioners.

As for the ones who stay in the town all day, maybe they do live at a slightly slower pace but is that romantic? I think the minister has a tough job to get better schools for his children, improved sanitary conditions in his town, even a little broader outlook towards missions in his own parish. What about the narrowness of small-town politics? It doesn't look as though small town hospitals have as high professional standards as we might like, either.

Don't misunderstand me; I'm not griping about these conditions which I work every day to improve. If I thought they were insufferable, I would think about living some place else. I still believe that, in spite of some adverse conditions, the small town is a better place to bring up my family. But I do object to someone sitting on the sideline and calling it romantic.

Incidentally, Mr. Onster has some slightly twisted ideas: irrigation may sound like the one great answer to all the farmer's problems, but now they tell us that unless it is used with great care, it may also cause a lot of damage. As for paved streets and sidewalks, we heard the other day about children who could walk down cement paths, get on the school bus, get off on a paved playground and never get their boots muddy. They were the same kids who were eating dirt by the handfuls whenever they got a chance. Seems as though human beings must have within them a need for the earth, as well as for air and sunlight and water. How far do we have to go before we become sensitive to some of these things?

Faithfully yours,
George T. Olmquist

My dear Reverend Spofford:

I would like to let you know how much we look forward to the arrival of CROSSROADS. There is always something spicy and provocative in it, although I must say that I sometimes disagree with some of your positions.

One recent statement seems to be so erroneous that I must take exception to it. In the Nov. issue on page 9, Mr. Carl Onster states that "with . . . machinery and industrial methods applied to agriculture . . . more people will live in the towns and cities where the agricultural products are brought for processing. Thus our churches will be dealing with industrial workers rather than farmers."

It seems to me that there are two points here for the church to consider. Do more people move to the towns and cities to work on

products of the agricultural industry? (It seems to me that they move into new communities to work on assembling automobiles, where they get higher wages.) The church may have a responsibility here to make people responsible so that they handle the fruits of the earth with respect and integrity. What about the practice of chopping the tops off the carrots to save freight costs, thus making the carrots wilt more easily: so they have to put the carrots into a plastic sack, which costs the housewife more money? Is this efficiency or common-sense? Perhaps these are considerations the church should not have anything to do with.

I have heard of some priests in small, out-of-the-way towns, who try to help their people raise their own carrots so that they do not get gyped at the green grocer's. But they may be a very small minority.

The second point is this: Does our church, as broad and inclusive as it is, really reach industrial workers? I would be glad to hear from you, or anybody else, on this matter.

Sincerely yours,
Henry C. Drowell

Change of Address

Rev. Harold Keen, St. Andrew's Church, Grandridge, Ill.
Rev. Charles B. Hoglan, Jr., Box 54, Searcy, Ark.
Mr. Wm. C. Morley, 2491 Ellsworth Street, Berkeley 4, Cal.
Rev. Robert M. Harvey, 18001 Detroit, Lakewood 7, Ohio
Miss Margaret McBride, Caverly Preventorium, Pittsford, Vt.
Rev. Raymond Holly, 240 East Lincoln Ave., Watseka, Ill.
Rev. James Ethan Allen, Rt. 3, Box 40, Thiensville, Wis.
Mr. Wm. V. Dennis, Apt. 4C, Manheim Gardens, Philadelphia 44, Pa.
Rev. F. C. F. Randolph, 222 North High St., Lancaster, Ohio
Rev. Roland J. Whitmire, Church of the Redeemer, Shelby, N. Car.
Capt. Wm. S. Paddock, R. R. 1, Box 165, London, Ohio
Rev. Walter Hotchkiss, 50 Main Street, Pawtucket, R. I.
Rev. Joseph Pinder, Halifax, Va.
Mrs. Kenneth Hamon, 1929 8th Ave., Scottsbluff, Neb.
Rev. John R. Fralick, Elmvale, Ontario, Canada
Mr. Edwin D. Fisher, 301 North Vick St., Wilson, N. Car.
Mr. Archer Baldwin, Old Rectory Farm, Onomee, Ontario, Can.

You Are There!

By
E. Dargan Butt

THIRTY YEARS AGO:

Episcopal Minister leads St. Peter, Minnesota, in Community Survey:

The Rev. W. L. Johnson presents plan through which the needs of the community will be surveyed, and proper remedies found. The objects of the survey were listed as follows:

1. To study assets and liabilities, problems and needs of community.
2. To give publicity to facts and possibilities.
3. To determine aims and objectives for the community.
4. To interest existing organizations in constructive, cooperative community program.
5. To organize institutional life of a community to render all essential service.
6. To determine details of program, assign projects and responsibilities.
7. To establish a community calendar.
8. To provide for training of local leadership.

The Rev. Mr. Johnson was a member of the Rural Workers' Fellowship and had been in attendance at the Town-Country Leadership Training School, Madison, Wisconsin, in connection with the annual Town-Country Conference of the Episcopal Church.

TWENTY-FIVE YEARS AGO:

The Rev. Frederick Goodwin, D. D., consecrated Bishop Coadjutor of Virginia.

The Rev. Dr. Goodwin was one of the leaders in establishing the Town and Country Movement in the Church, and acted as secretary for Rural Work in National Council for two years, and is the author of *Beyond City Limits,* a study of the town and country work of the Church. To quote the Rural Messenger:

"So far as we know, Dr. Goodwin is the first country parson to be consecrated in a country parish with country parsons serving as master of ceremonies, assistant master of ceremonies, and as readers of testimonials. May God use Bishop Goodwin as He has used 'Fred' Goodwin to bless the Rural Church!"

TEN YEARS AGO:

Bishop Elwood L. Haines, of Iowa, writes as follows:

"I recall you to a consideration of our rural field . . . The fact that some of it still remains unmanned, and new work cannot be opened up lies heavy on my heart. But . . . we are inaugurating better policies for the conduct of future work. We do mean to break down false distinctions

etween self-supporting parishes and missions not yet strong enough to ay their own way . . . Men who give their lives to a ministry in small laces are to be respected, for theirs is a service which requires special echniques. The policy of selecting these men must be rigid, for their work s hard, and only the best men are good enough . . . A Church in a state ith ninety-five percent of its land under cultivation is fool-hardy if it hinks mainly in urban terms."

—oOo—

Seneca said: "Nothing is more dishonorable than an old man heavy ith years, who has no other experience of having lived long except is age."

—oOo—

Martin Luther said: "If I were God and the world treated me as it as treated Him, I would kick the wretched thing to pieces."

—oOo—

Mark Twain said: "One of the most striking differences between a cat nd a lie is that a cat only has nine lives."

—oOo—

Wendell Phillips said: "What is defeat? Nothing but education, nothing ut the first step to something better."

St. Augustine's College, Canterbury, Offers Summer Courses Again in 1956

The central college of the Anglian Communion, St. Augustine's at anterbury, Kent., England, has announced its schedule of International Summer Courses for 1956. Elsewhere, you will see the noble visages those town-country Americans ho attended last summer. Three essions will be offered this year:

The first, from July 9th to 21st, ill offer lectures by Dean F. C. nge of George, South Africa; anon T. R. Milford of Lincoln; and e Rev. G. F. S. Gray of St. Augusne's faculty.

The second session, July 23 to ugust 4th, will be concerned with hristian Education, offering lecres by Dr. F. H. Hilliard of the University of London; the Rev. David R. Hunter and the Rev. J. C. Fenton of Wentworth, Yorks.

The third session, from August 6th to 18th, will be entitled The Communication of the Gospel. The lecturers will be Canon C. K. Sansbury, warden of the College; Canon T. O. Wedel, College of Preachers; and the Rev. W. R. Coleman of London, Ontario.

Clergy of the American Church interested may correspond with the Rev. Gordon T. Charlton, 281 Fourth Avenue, New York 10. Catalogs and information on regular fall and spring semesters may be obtained from the same source.

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Whether you are a clergyman or other church worker . . .

Whether you are a layman or woman . . .

Whether you live in country, town or city . . .

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You receive the best literature on the town and country printed toda

Through your membership you give the National Council, and i Division of Town and Country work, your support, advice, co-operatio and encourage them in their great task.

Through your membership you assist your Diocesan program for th advancement of the Church in its town and country areas.

Membership in the R.W.F. identifies you as being a person vital interested in serving God in town and country areas.

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To Miss Constance Vulliamy, Treasurer
Parkville, Missouri.

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